

REMARKS

ON THE
ASSERTIONS

OF THE
AUTHOR

OF THE

MEMOIRS OF JACOBINISM

RESPECTING THE

CHARACTER

OF

EMANUEL SWEDENBORG

AND THE

TENDENCY

OF HIS

WRITINGS.

Let the lying lips be put to silence: which speak grievous things
proudly and contemptuously against the righteous.

Pfalm xxi. 18.

Philadelphia:

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THE following pages, being chiefly extracted from a publication in England entitled LETTERS TO A MEMBER OF PARLIAMENT, on the Character and Writings of Baron SWEDENBORG, &c. are offered to the public on the present occasion, from no other motive, than what is dictated by the requirements of Truth and Charity, to vindicate an innocent and useful character from misrepresentation and unjust reproach.

ADVERTISEMENT

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The undersigned, having been appointed by the
Honorable House of Representatives, to examine
the accounts of the Treasurer of the United States,
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REMARKS, &c.

THE Abbé Barruel, in his *Memoirs of Jacobinism*, begins his attack on BARON SWEDENBORG, and *his writings*, with this assertion, that Swedenborg, ‘ became the founder of a sect, ‘ perhaps without dreaming of any such thing, ‘ and through one of those extraordinary incidents ‘ which Providence in an age of impiety permits, to ‘ humble the pride of our sophisters.’*

The Abbé has not informed his readers in what sense he considers the *founder of a sect* to be a term of just reproach, nor has he pointed out what that *extraordinary incident* is, *which Providence, in an age of impiety, permits to humble the pride of sophisters*. But from the accounts of other writers, who appear well qualified to form a just judgment on the subject, we may learn in what sense Swedenborg is *not* to be considered as the *founder of a sect*. The first is that of the pious and venerable Hartley in these words, ‘ He (Swedenborg) affects no honour, but declines it; pursues no worldly interest, ‘ but spends his substance in travelling and printing,
A ‘ in

* See *Memoirs of Jacobinism*, London edition, vol. iv. page 119 of the English translation.

‘in order to communicate instruction and benefit to mankind; and *he is so far from the ambition of heading a sect*, that wherever he resides on his travels, he is a mere solitary, and almost inaccessible, though in his own country of a free and open behaviour: nor *does he persuade any to leave that established church to which they belong*.* On another occasion the same writer observes, ‘the great Swedenborg was a man of uncommon humility, and so far from affecting to be the head of a sect, that *his voluminous writings in divinity, continued almost to the end of his life to be anonymous publications*; and I have some reason to think that *it was owing to my remonstrance to him on this subject, that he was induced to prefix his name to this his following last work*.†

The Abbé Perneti, also thus expresses himself, speaking of our author. ‘He was in no wise led by that self-love, which is observable in those who publish new opinions concerning church doctrines, *neither did he seek to make any proselytes*, not even communicating his thoughts and sentiments, but to those whom he thought virtuous, disposed to hear them with moderation, capable of comprehending them, and lovers of the truth.‡

To the above respectable testimonies may be added that of Mr. John Lewis, the printer and publisher of the *Arcana Cœlestia*, who in his advertisement of that work, gives the following account of

* See the preface to the English translation of the Treatise on Influx, by the Rev. T. Hartley, rector of Winwich, in Northamptonshire, who was an intimate friend of our honourable author.

† See letter from the Rev. T. Hartley to the Rev. J. Clowes, prefixed to the English translation of the *True Christian Religion*.

‡ See the Abbé Perneti's preface to his translation of the Treatise on Heaven and Hell, vol. i. page 69.

of the author. ' Though the author of the *Arcana*
 ' *Cælestia* is undoubtedly a very great and learned
 ' man, and his works highly esteemed by the *literati*,
 ' yet he is no less distinguished for his modesty than
 ' his great talents, so that he will not suffer his
 ' name to be made public. But though I am po-
 ' sitively forbid to discover that, yet I hope he will
 ' excuse me if I venture to mention his benign and
 ' generous qualities. How he bestowed his time
 ' and labour in former years, I am not certainly in-
 ' formed; (though I have heard by those who
 ' have been long acquainted with him, that they
 ' were employed in the same manner as I am going
 ' to relate;) but what I have been an eye-witness
 ' to, I can declare with certain truth; and there-
 ' fore I do aver, that this gentleman, with indefa-
 ' tigable pains and labour, spent one whole year in
 ' studying and writing the first vol. of *Arcana Cæ-*
 ' *lestia*, was at the expense of two hundred pounds
 ' to print it, and also advanced two hundred pounds
 ' more for the printing of the second volume; and
 ' when he had done this, he gave express orders
 ' that all the money that should arise in the sale of
 ' this largework should be given towards the charge
 ' of the propagation of the gospel. He is so far from
 ' desiring to make a gain of his labours, that he will
 ' not receive one farthing back of the four hundred
 ' pounds he hath expended; and for that reason
 ' his works will come exceeding cheap to the
 ' public.

' I further declare I have not the least reason in
 ' the world to believe him a bigot to any mode or
 ' method of religion; I know not what communi-
 ' ty he belongs to, or whether he belongs to any;
 ' if any one can guess by his writings he knows
 ' where to find them. But it matters not who or
 ' what the person is that writes, if his writings are
 ' founded

‘ founded on truth, and agreeable to such learned
‘ men as are competent judges of them.’*

The Abbé Barruel proceeds with his remarks :
‘ After having passed the greater part of his life in
‘ the most incongruous pursuits, as a poet, a philo-
‘ sopher, a metaphysician, a sailor, a divine, and
‘ an astronomer, he (Swedenborg), was attacked by
‘ one of those violent fevers, which leave the organs
‘ of the human frame in a very deranged state.†

It is not easy to conceive a greater mixture of prejudice and untruth, than what is contained in the above passage. For what can be a greater mark of prejudice, than for a learned Abbé to abuse a scholar on account of his literary pursuits. But because the author wrote two learned and ingenious works, one entitled *Modus construendi Receptacula navalia*, and another entitled *Modus explorandi Virtutes Navigiorum*, therefore for ridicule’s sake he must be a sailor, as well as a philosopher and divine ; and although, like another Moses, he was learned in ALL the wisdom of the Egyptians, yet all his wisdom must be incongruous, because it would not apply itself to confirm the errors and incongruous principles of the Papal apostacy and infallibility.

But to proceed to the untruth—When the Abbé says that Swedenborg was attacked by one of those violent fevers, which leave the organs of the human mind in a very deranged state, he must certainly mean to insinuate, that Swedenborg became habitually deranged in consequence of such attack, otherwise it cannot be accounted for, why the Abbé should lay any stress on this circumstance. But how the Abbé could have the assurance to urge this charge against our honourable author, which has been heretofore so frequently and so fully refuted

* See Memoirs, page 120.

† See Magazine of Knowledge Vol. 1. p. 395.

futed, it is not easy to conceive, any more than to explain the ignorance (be it real or affected) which he discovers in his note on this passage, where he says “ *I do not see that any of his (Swedenborg’s) adepts have mentioned this illness.*”

The fact is, Swedenborg was attacked by a fever, about 20 years before his death, and there is reason to believe that it was attended with delirium, as is no uncommon case in such a disorder, and this delirium was afterwards construed by an enemy* into a fixed derangement. But how unfair and uncandid such a construction is, will appear from the following passages, written purposely to counteract this shameful and unjust calumny, and which the Abbé Barruel ought to have been acquainted with, before he had ventured to attempt to propagate again so hackneyed and groundless a scandal. The first passage is extracted from the Rev. Mr. Hartley’s letter to the translator of the *True Christian Religion*, and is in the following words: ‘ That so highly a gifted messenger from the ‘ LORD (as I verily believe he [Swedenborg] was) ‘ should meet with the reproach of being beside him- ‘ self, will be so far from appearing strange to such ‘ as are acquainted with the scriptures, that they ‘ would expect it: And credible it is, that an ‘ angel from heaven in a human form, with a like ‘ message to an apostate world, would find no better treatment

* A Mr. Mathesius the officiating minister of the Swedish church in London, who, like the Abbé Barruel, was a violent opposer of Baron Swedenborg, and his doctrines, and who himself afterwards became absolutely insane. The late Rev. Mr. J. Wesley received his prejudices against Baron Swedenborg from this Mr. Mathesius, and was accordingly active in propagating the report of his derangement, giving the name of another person as his author, who publicly declared that he never spoke a word with him upon the subject—See a particular account of this transaction in the *Magazine of Knowledge*, vol. ii. page 299.

'treatment from it; but let the authors of all such
 'calumny look well to the danger they incur by it,
 'for where a person is advanced to any good degree
 'of usefulness in the cause of virtue and religion,
 'and more particularly if led to consecrate very ex-
 'alted talents to the honour of God and the spiritual
 'benefit of his brethren, such a character is sacred,
 'and to go about to defeat the success of such la-
 'bour, is nothing less than a degree of profanation;
 'and the like conduct in any of the clergy, whether
 'proceeding from envy, jealousy, or any partial re-
 'gard to their own particular credit or interest, is
 'still more blameable. The unchristian spirit of
 'calumny and detraction here mentioned, leads me
 'to observe in this place, that some have taken pains
 'to represent our author as mad, in order to discre-
 'dit his character and writings, grounding their
 'charge on the following circumstance:—He was
 'seized with a fever, attended with a delirium, com-
 'mon in that case, about twenty years before he
 'died, and under the care of a physician, and they
 'have gone about to pick up what he said and did,
 'and how he looked at the time, and have propa-
 'gated this both in private and in print, a proceed-
 'ing so contrary to common humanity, that one
 'cannot think of it without offence, nay even hor-
 'ror: But there is not the least occasion for a par-
 'ticular answer to so malignant a charge, as it re-
 'ceives its full confutation from the consistency and
 'wisdom of his numerous publications since that
 'time, insomuch that we can here apply the apostle's
 'answer to Festus's imputation of madness to him,
 'that *he speaks the words of truth and soberness*: And
 'if this be not allowed as a proof in point, where is
 'the test whereby we are to distinguish betwixt sane
 'and insane.'"* The second passage is extracted
 from

* See page 16 of the preface to the English translation of
 the *True Christian Religion*, quarto edit.

from Dr. Hurd's history of the religion of all nations, in these words: 'It has been said indeed by some, and received implicitly without further examination by others, that Baron Swedenborg, after receiving the above extraordinary commission, was mad, and became totally deprived of his rational senses: But this insinuation is *such a palpable contradiction to truth, and such an insult to common sense, being overruled by every page of our author's writings, as well as by every act of his life after that period*, that we should have thought it altogether unworthy our notice, were we not aware that it operates powerfully with many even at this day, to prejudice them against a character which otherwise they would revere, and against writings from which they would otherwise receive the most welcome instruction, whilst in the mean time they can give no reasonable account of that prejudice, nor trace its origin to any better source than the unjust calumny uttered of old against another respectable name, *Paul thou art beside thyself; much learning doth make thee mad.* Acts, xxvi. 24.*

The above testimonies are further confirmed by that strong declaration in Monsieur Sandel's eulogium on our Author where he says, 'He (Swedenborg) *preserved the whole strength of his mind to the last, without experiencing that decay of mental faculties unto which so many are subject after a long pursuit of science;*'† and also by the depositions of Mr. and Mrs. Shear Smith, at whose house Swedenborg lodged at the time of his death, which depositions were made upon oath before T. Wright, Esq. the Lord Mayor

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* See Dr. Hurd's history of the religious rites and ceremonies of all nations, page 705.

† See Eulogium on Swedenborg, delivered in the Great Hall of the House of Nobles, in the name of the Academy of Sciences at Stockholm.

of London, on the 24th of Nov. 1785, and which, amongst many other testimonies in favor of our honourable Author, contain the following: 'About a fortnight or three weeks before he died, he received the sacrament from the hands of a foreign clergyman, and ENJOYED A SOUND MIND, MEMORY, AND UNDERSTANDING TO THE LAST HOUR OF HIS LIFE.' Who that compares the above testimonies with that of the Abbé Barruel who does not pretend to any other authority for the charge of derangement than the bare word of *one physician who learned it from several other physicians*,* but must wonder at the Abbé's effrontery in endeavouring to propagate again so palpable a calumny, and at his ignorance in not knowing, or his dissimulation in pretending not to know, that the calumny had again and again been proved groundless and unjust. Nor should the mistake be entirely unnoticed, into which the learned Abbé has fallen, in supposing what he calls our author's *derangement* to be *prior* to his supernatural communications, whereas the fact is, his supernatural communications had commenced several years before he was attacked with the fever, which gave birth to *ideal derangement*. Doubtless the Abbé had a reason for making this mistake, since his readers might be led from it to suppose, that the supernatural communications of Swedenborg were mere *effects and consequences of a deranged mind*, when in reality they had begun long *before*, and were continued long *after* the fever, which was said to give birth to the state of derangement: They were also continued in such harmony and agreement during both periods, as to prove to a demonstration that whatsoever effect the fever might have in other respects, it had none at all upon those communications.

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* See the Abbé's note on the above scandal, page 125 of the Memoirs.

If it be a mistake to impute the Abbé's error to the above motive, it can be no mistake to assert that he has fallen into an error, and thereby given his readers just occasion to suspect, that he is not altogether so accurate, and so much to be depended upon in his statements, as he would be willing they should believe him.

The Abbé next proceeds to the examination of Swedenborg's character as a *seer*, if indeed it may be called an examination, which consists solely of a mixture of declamation and of ridicule. 'Is it the
'madman, the visionary madman in the regions of
'folly, that is sought? Let the reader follow him
'in his frequent journeys to the world of spirits, or
'let him have the patience to hear him tell what
'he has seen. On one side he shews us a paradise
'perfectly corresponding with the earth, and the
'angels doing every thing in the other world that
'men do in this. On the other he describes Hea-
'ven and its plains, its forests, its rivers, its towns
'and its provinces.* Thus without attempting to
prove either the *impossibility* or *improbability* of such
a character as that of a seer; without entering in-
to any rational argument grounded in the Honoura-
ble Author's testimony on the subject of spiritual
communications; without pointing out a single rule
of discrimination, whereby to distinguish the *real*
seer from the *pretended visionary*; the Abbé discards
the whole account of our Author's spiritual inter-
course as chimerical, and this by the mere dint of
sarcasm and declamation which will apply equally a-
gainst the supernatural discoveries made to the Pro-
phets of old, and to the Apocalyptic Divine, as against
those made to Swedenborg. For what does the *latter*
testify respecting the other world, which the testimony
of the *former* had not before rendered highly proba-
ble? Does Swedenborg tell us he saw cities and
plains

* See Memoirs, &c. page 122.

plains and rivers in the other world? They also tell us they saw the same. Was Swedenborg admitted to the privilege of beholding the LORD HIMSELF appearing and cloathed as a MAN? Ifaiah, Ezekiel, Daniel, and John were also favoured with the same blessed vision. Did Swedenborg see, and does he testify that the angels are *employed*, and that their employs are various? They also have abundantly testified the same, and also that in that world there is a great variety of objects like those we behold in this world, which they have therefore described by the names of the objects of this world. And hence is there not just reason to suppose further, that besides the objects in the spiritual world which they have mentioned, there may be many others which they have *not* mentioned, and these also resembling in appearance the objects of this world, and besides the employments which they have described, there may be many more which they have not described, and these in like manner not unlike the employments of men here below. There is not one of those discoveries, therefore, recorded in the sacred volume, which is not liable to the same objections as those made to Swedenborg, and which a sarcastic wit, such as the Abbé Barruel appears to be possessed of, may not, by detaching the parts from the whole, and by thus presenting to the reader's view only insulated particulars, hold up to ridicule, and expose to the mockery of a scoffing world. But would this be a fair and candid method of proceeding? or rather ought not wit, and talents, and learning to be ashamed of resorting to such an artifice, to confirm the misrepresentations of prejudice? Yet such is the artifice, on which alone the Abbé Barruel rests his attempt to invalidate the evidence of our honourable author's supernatural communications, and prove him mad. He does not adduce even a single instance, in which the testimony of Swedenborg

denborg contradicts that of the inspired writers, with respect to what he saw and heard in the other world ; he only declaims and ridicules, and declamation and ridicule are his demonstrations. But as it would be impossible for any one to form to himself any just idea of the order, the dignity, the wisdom, the harmony, the consistency, the sanctity, the infinite and dignifying importance of the Revelations made of old to the inspired Evangelists and Prophets, from hearing only a *particular part separate from the whole*, in like manner, it will be impossible for any one to form any idea of the order, the dignity, the wisdom, the harmony, the consistency, the sanctity, the edifying importance of the spiritual discoveries made to Emanuel Swedenborg, from reading only what the Abbé Barruel is pleased to relate on the subject : He studiously conceals every thing but the *schools and universities, &c.* because he was afraid of exciting in his reader any emotion but contempt.

With respect to the ridicule attempted to be cast on what is declared in the writings of Swedenborg concerning the *distinction of sex* in the other world, which is the next object of the Abbé's animadversion, it is too foolish and absurd to merit any serious notice. But as the Abbé speaks of an extraordinary incident, which Providence (to use his own words) *in an age of impiety permits to humble the pride of our sophisters*, but does not inform us what this extraordinary incident is, it may be of some use to endeavour to supply his defect of information, by suggesting whether the extraordinary circumstance to which he alludes is not this, that the simple and unlearned, who form their ideas from their BIBLES, entertain far juster notions respecting another world and its varied realities, than the speculative and learned. They never conceive the groundless idea, that death will change them from *men* into quite another

another sort of beings, and that when they rise again in another world, they shall be divested of those principles and persuasions, those sensibilities, powers, and tendencies, which constitute the distinguishing excellence of the *human race*. On the contrary, they believe, that at death they shall only lay aside that mortal covering, which at present impedes the free and full exercise of their faculties, and absorbs the joys and delights resulting from that exercise, but that when *the corruptible shall put on incorruption*, they shall then become even *more men* than they were in this life, because more perfected; and that they shall besides enter into a world of bliss infinitely better adapted, by the indefinite variety of its enduring objects, to the promotion of their happiness. The pious husband is persuaded that he shall again meet with the bosom-partner of his joys, and the pious wife that she shall again be united in an indissoluble bond of affection with her beloved husband. The believing parents hope to meet their children, and the believing children to be blessed again with the society of their parents. The sincere friend also consoles himself with the thought of renewing an eternal friendship hereafter with the sharer of his best affections here. Such is the creed of the simple, and such is the future world to which it points; such also is the creed, and such the future world presented to view in the writings of Swedenborg; and to preserve this blessed creed uninjured by the delusive reasonings of the speculative and the learned, and to convince mankind not only that there is another world, but also that that world is a world adapted to *human beings*, to the exercise of *human faculties*, and to the enjoyment of *human joys*, appears to have been one part of the gracious design of an all-wise Providence in admitting Baron Swedenborg to an intercourse with that world, and enabling him thereby to testify against

against the learned, that *their* notions, and not *his*, are groundless and visionary.

The Abbé, indeed, seems to ridicule the idea of the continuation of any *human joy* in another life, and if by *human joy* he means a mere natural or corporeal delight, *unpurified and unsanctified by Divine Grace*, he is certainly right in supposing that no such joy can have place in the kingdom of purity; but the question is, whether the human joy is not capable of *purification and sanctification*, and whether it cannot thereby be rendered permanent, and capable of enduring in heaven itself, because receptive of divine joy, agreeable to the following words of Jesus Christ to his disciples: ‘*These things have I spoken unto you, that MY JOY might remain in you, and that YOUR JOY MIGHT BE FULL*, John xv. 2’—from which words it is plain that the *human joy* is capable of being *filled* with the *divine joy*, and that in this case it *remains*, being sanctified; whereas it is the human joy *not* filled with the divine, which perishes; and this idea is in perfect agreement with the testimony of Swedenborg.

But it does not appear to have been any part of the Abbé Barruel’s concern to attend to the meaning of the author whose writings he wished to invalidate; and hence in another part of his Memoirs we find him asserting with a like rashness and disregard to truth. ‘Another part of the doctrine which must be also very acceptable to the *wicked*, is the state with which Swedenborg flatters them in the other world, and the time he gives them after death to gain heaven.’* Whereas it is the uniform testimony of Swedenborg, that the life after death becomes fixed and unchangeable, and remains for ever such as the governing love is. ‘The man (says he) who is influenced here by divine and
‘spiritual

* See Memoirs, &c. page 130.

‘ spiritual love goes to heaven; and he who is under
 ‘ the dominion of carnal and worldly love without
 ‘ any thing of the heavenly and spiritual life in him,
 ‘ goes to hell:’ and again, ‘ man continues for
 ‘ ever in the same will or predominant love that he
 ‘ takes with him into the other world.’”

In the Memoirs of Swedenborg collected by another learned Abbé; the Abbé Barruel might also have found very different opinions maintained by characters of the first eminence, respecting the tendency of Swedenborg’s doctrines of a future state; amongst other honourable testimonies on this subject, recorded in those Memoirs, is that of ‘ his excellency the senator count Hopken, who when
 ‘ he was prime minister of Sweden, one day observed to his majesty, king Gustavus, that if the
 ‘ Swedes should hereafter establish any colony, the
 ‘ doctrine which Swedenborg has published ought to
 ‘ be taught in it, because that agreeable to the principles he lays down, the colonists would truly
 ‘ possess the love of God and charity as the end of
 ‘ all their actions: that they would be active, industrious, and *intrepid in dangers*, being verily
 ‘ persuaded that *what we call death is no more than a passage from this life to one that is more happy*, thus
 ‘ that in reality,’ *death is only a continuation of life.*

But to return; not content with endeavouring to cast an obloquy on the venerable character of Swedenborg, by representing him as the *founder of a sect*, by vilifying his *literary pursuits*, by insinuating upon the word of a *physician, who learned it from other physicians*, that he was deranged in his faculties, and with an indecent sneer of ridicule holding him up to contempt in the character of a *seer*—— The Abbé Barruel proceeds to bring forward another charge against the object of his calumny, and

† See Treatise on Heaven and Hell, page 480—481.

and brings it forward with all that strength of confidence, that weakness of proof, and that total want of argument, which appear to be the distinguishing characteristics of every page that he has written on the subject of Swedenborg and his works. The charge is contained in these words, ‘ from this ‘ delirium let us proceed to the impostor. The ‘ whole life and writings of Swedenborg depose against him. To begin with his writings, it is always God or an angel that speaks. Every thing ‘ that he tells us, he has seen in heaven himself, and ‘ he is at liberty to go there as often as he pleases. ‘ He has spirits at his command, and they reveal to ‘ him the most secret transactions.’*

One would naturally suppose that a charge of this very black dye, which affects not only the *literary* and *rational*, but also the *moral* character of our honourable author; which impeaches him both as a *man* and as a *christian*, and strips him bare of every virtue; which consequently holds him forth to universal contempt and abhorrence, as a monster of iniquity, so much the more detestable than others, as his talents were more distinguished—would have been supported by something which had the semblance of proof, and which, if it did not fully substantiate the accusation, would at least have given it an air of probability. But how are we astonished to find, that this natural and reasonable expectation is in no degree fulfilled, and that the accuser, instead of adducing evidence to confirm his assertions, flies off immediately to two trifling anecdotes, which have little or no connection with the charge in question.

It is not worth while to transcribe the Abbé’s mutilated account of these anecdotes, which relate to spiritual communications reported to have been

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made

* See Memoirs, &c. page 123.

made by Swedenborg to the queen of Sweden, and the countess of Marteville, nor to contrast that account with others which come from higher authority and from personal conversation with the parties concerned, because Swedenborg never made any account of these and such like communications, but on the contrary expressly desired that they might not be considered of any importance, in the way of evidence to the truth of his writings. But the reader who is curious in such matters may find these circumstances particularly stated in the Memoirs of Swedenborg annexed to some of the English and French translations of his works, as well as others of a more remarkable kind, and not liable to the same exceptions, but which the Abbé Barruel has thought proper to suppress, though he quotes the book in which they are contained.* Suffice it here only to adduce two short extracts from the Memoirs, relating to the circumstances above alluded to; the first is from a letter of C. Springer, esq. counsellor of commerce, and formerly of the senatorial order in

* Amongst others is the following relation of C. Springer, esq. in a letter to the Abbé Parnetti. ‘The whole of what he (Swedenborg) has related to me, concerning my deceased friends and enemies, and of the secrets which existed only between them and me, is almost past belief. He even explained to me in what manner the peace was concluded between Sweden and the king of Prussia, and praised my conduct on that occasion. He pointed out to me the three great personages, whose services I made use of in that circumstance, which was nevertheless a great secret betwixt us. I asked him how he could be instructed in these particulars, and who had discovered them to him; to which he replied, who informed you of your affair with the count de C—E—d? You cannot deny the truth of what I have just related to you. Continue, added he, to merit his reproaches; depart not from the good way either for honours or money; but contrariwise, continue as constant therein as you have been hitherto and you will prosper.’—See the Abbé Parnetti’s preface to his translation of the *Treatise on Heaven and Hell*, appendix to the first English edition of the *Doctrine of the Lord*, and to the American edition of the *Treatise on Influx*.

in Sweden, to the Abbé Pernetti, in these words :
 ‘ I questioned him (Swedenborg) concerning the
 ‘ letter which was wrote by the queen of Sweden
 ‘ to her brother the deceased Margrave ; he replied,
 ‘ *much of the common report is true, and part of it is not.*’
 The other is from the Abbé Pernetti himself. ‘ The
 ‘ queen of Sweden (says he) being on a visit at Ber-
 ‘ lin, after the death of the king her husband, some
 ‘ academicians, whom she had done the honour
 ‘ to invite to her table, took the liberty to ask her
 ‘ if this account (alluding to the anecdote respecting
 ‘ herself) was true. She waved the subject by an-
 ‘ swering, *oh for the affair of the countess de Marteville,*
 ‘ *it is certainly true ;* and said nothing concerning
 ‘ herself. I had this from Mr. M——, one of
 ‘ those academicians unto whom this princess af-
 ‘ terwards made a present of some works of Mr.
 ‘ Swedenborg, which he very friendly lent me.’
 The question now is, whom we are to believe, the
 Abbé Barruel, who having given a different account
 of this affair, asserts, ‘ *the queen Ulrica gave this na-*
 ‘ *tural explanation of the fact,*’ without appealing to
 any authority for this assertion, or the Abbé Pernet-
 ti, who had his information immediately from one
 of the academicians, that was himself present at the
 table, when the queen declared, that ‘ *the affair of*
 ‘ *the countess de Marteville was certainly true.*

Whatever may be the true state of the case, on
 these points of trifling consideration, it is certain,
 Swedenborg had no concern in publishing them to
 the world, nor does he ever mention any thing of
 the kind in his writings ; how poor and pitiful then
 was it in the Abbé Barruel, to have recourse to the
 relation of such trifling circumstances, instead of
 proceeding, as he ought to have done, to prove in
 what sense the ‘ *WHOLE life and writings of Sweden-*
 ‘ *borg depose against him !*’ But it is easier in all
 cases to *make* assertions than to *prove* them, and pre-
 judice

justice never fails to find an interest in deciding on things and characters *in the gross*, rather than *in the detail*. Nevertheless, because the Abbé has shrunk from a particular examination of the *life and writings* of the object of his censure, this is no reason why they should not be brought forward, in order that the reader may judge for himself, what sort of spirit guided the Abbé's pen, when he wrote and published the horrid calumny, *that the whole life and writings of Swedenborg depose against him*.

Sufficient information for this purpose, will be found in the *Eulogy* before adverted to, on the life and writings of Swedenborg, composed by MR. SANDEL, SUPERINTENDANT OF THE MINES, KNIGHT OF THE ORDER OF THE POLAR STAR, AND MEMBER OF THE ACADEMY OF SCIENCES AT STOCKHOLM, and delivered in the great hall of the house of nobles, in the name of the said academy, the 7th of October, 1772: for it is hardly to be supposed, that in delivering this eulogy, before so many respectable auditors, who were personally acquainted with the deceased member of the academy intended to be panegyricized, the speaker would have ventured in any instance to transgress the bounds of truth, when he was liable to be contradicted by so many living and present witnesses, who had the same opportunities of information with himself respecting the character of the subject of his eulogy.

Let the reader now, imagine himself seated in the above august assembly, and that he sees the able and unprejudiced panegyrist of innocence, virtue and wisdom ascend the rostrum, and hear him pronounce before his august audience the following *selected particulars*, amongst many others, in testimony of the excellencies which distinguished (or as the Abbé Barruel would express it, *depose against*) the departed object of public affection and regret.

‘ GENTLEMEN,

“ GENTLEMEN,

‘ Permit me to entertain you this day, not on
 ‘ a subject which, being of a foreign nature might
 ‘ possibly be uninteresting, and fatigue your atten-
 ‘ tion, but on *a man illustrious for his virtues, and ce-*
 ‘ *lebrated by his universal knowledge; who was well*
 ‘ *known and greatly beloved by you; and in short,*
 ‘ on one of the most ancient members of this acade-
 ‘ my. The regard that we formerly had for this
 ‘ great man, *and the love which we bore towards him,*
 ‘ assures me both of the pleasure and satisfaction
 ‘ that you will find in hearing him spoken of; and
 ‘ I shall esteem myself happy, if I so far fulfil that
 ‘ part of the desire you possess, as to recal to your
 ‘ minds, in a suitable manner *a man whom you have*
 ‘ *so tender a regard for, and who is worthy of so glo-*
 ‘ *rious a memory.* The task is difficult, and as the
 ‘ most excellent artist has at times the greatest trou-
 ‘ ble to take the likeness of certain persons, how
 ‘ much more so is it to trace and express in a proper
 ‘ manner to your minds so extensive, sublime, and
 ‘ laborious a genius, who was never fatigued in his
 ‘ studious applications, and who unweariedly pur-
 ‘ sued his investigations into the most profound and
 ‘ difficult sciences; who for several years successive-
 ‘ ly, has made many useful efforts to discover the
 ‘ secrets of nature, opened and made clear the way
 ‘ to attain to certain sciences, and, in the end, pene-
 ‘ trated into the inmost recesses of the most profound
 ‘ secrets, without ever having lost sight of sound
 ‘ morality, or the fear of the supreme being; who
 ‘ preserved the whole strength of his mind to the
 ‘ last, without experiencing the decay of mental
 ‘ faculties, to which so many are subject, after a
 ‘ long pursuit of science, and to the perfection of
 ‘ which so few attain; but whose mind having been
 ‘ opened in all its parts, and whose knowledge having
 ‘ exceeded the usual limits, has given occasion to
 ‘ several

' several to judge variously respecting him, accord-
 ' ing to the manner in which things were represent-
 ' ed, and the view in which they regarded him.
 ' The greater the perfections of the human mind
 ' are, *the greater will be found the states of opposition to*
 ' *them.* Does a new light present itself to the world?
 ' The considerate and intelligent mind will find
 ' things worthy of its attention, even in the very
 ' shades with which it is contrasted; whilst the *su-*
 ' *perfacial* reader will fix his attention only on the weak
 ' *side of the argument,* proving the observation, *that*
 ' *every one is affected according to the nature of his being.*
 ' One man shall see nothing but cunning and empti-
 ' ness of mind, in the exalted penetration of genius;
 ' he will tax its depth with enthusiasm, and its erudi-
 ' tion with a confused heap of ideas and thoughts.
 ' But on the other hand, the improved mind, that
 ' abounds with real sense, will make a due estimate
 ' of the value of things, and will not despise, or re-
 ' ject a rich mine, merely on account that the metal
 ' does not appear in all its purity on the surface, and
 ' that it shews something terrestrial from the matrix
 ' proper to it.

' *The history of Swedenborg's life is amiable;* and
 ' as the particulars are of a complicated nature, they
 ' demand to be arranged accordingly. The worthy
 ' and zealous Bishop of Skara, Dr. Jasper Swedborg,
 ' whose general character was known by his just and
 ' frank principles, was at the same time chaplain of
 ' the regiment of cavalry, when his first wife Sarah
 ' Behm, daughter of Albrecht Behm, who was Af-
 ' fessor to the College of Mines, bore him his second
 ' son Emanuel Swedborg, at Stockholm, the 29th
 ' of January 1688, who was afterwards named Swe-
 ' denborg, when he was ennobled in the year 1719.

' Nature decorates the earth with her produc-
 ' tions, but art perfects them. Birth places men
 ' in a state of existence, but education forms them.

' A

' A nut or seed notwithstanding the goodness of the
 ' fruit that produced them, do not always yield
 ' fruit of a like kind; art may produce a change,
 ' but cannot alter the nature of things; and expe-
 ' rience evinces, that we may say the same things
 ' of men. Let us therefore be careful of making
 ' positive decisions of this kind, before the period
 ' arrives, that virtue becomes naturalized in families,
 ' or is introduced into them by art. Nevertheless,
 ' there is no person that will deny, but that the be-
 ' ing born in a family noted for its probity and in-
 ' tegrity, infers a favourable presumption in the
 ' offspring, and to which due regard is to be paid,
 ' if not lessened by bad actions; and on this head
 ' we do not look to see whether the place of the
 ' family's residence were castles or common houses;
 ' but are contented to know, that real virtue has
 ' taken up its abode for a long period with them.
 ' We have always a regard for a family, that has
 ' been a seminary of useful and respectable citizens
 ' in all the states. Such is that of our Swedenborg.
 ' An ancient and virtuous family that abode near
 ' the mines in *Stora Kopporbergat*, in which formerly
 ' dwelt *Daniel Isacson*, and his wife *Ann Bullamasia*,
 ' were the first parents, and root of the noble fami-
 ' lies of *Schomstrom*, *Swedenborg*, and those of the
 ' *Swedborgs*. I remember to have formerly seen a
 ' genealogical table painted in the form of a tree,
 ' where a number of the *Swedborgs* were seen allied
 ' with noble families, and at that time incor-
 ' porated with illustrious houses. But as *Sweden-*
 ' *borg* did not augment the number of the branches
 ' of that tree, I shall dwell no longer on this subject,
 ' but proceed to the history of his life.

' His youth was remarkable by an *uncommon af-*
 ' *siduity, and application* in the usual exercises of that
 ' age; and an evident desire to become a man. A
 ' son of the Bishop *Swedborg* could not fail to have
 ' a good

' a *good and careful education*, suitable to the manner
 ' of the times. This put him in the road to *useful*
 ' *knowledge*, and made him advance therein with
 ' speed. But why should I dwell on the good suc-
 ' cess of the care that the Bishop Swedborg took of
 ' a son, in an education and improvement of a
 ' mind he was so enamoured with? What need is
 ' there to relate the good sense he had, to put *ad-*
 ' *vantageous dispositions* to their best uses, which num-
 ' bers have not the benefit of, or, if they have, ne-
 ' glect; of his *talents*, and the *penetration of the ge-*
 ' *nius* that supported the ardent desire he had to ac-
 ' quire knowledge, and of *his assiduity and applica-*
 ' *tion to study*, and the *very early maturity of his intel-*
 ' *lect*? What greater proof indeed can be given of
 ' these things, than that which a sensible king gives
 ' us, who sought with care to reward *real abilities*
 ' *and merit*, wherever he found them; who knew
 ' how to employ them in a proper manner, and who
 ' of his own accord, without any solicitation what-
 ' ever, appointed Swedborg* in 1716, then but 28
 ' years of age, as extraordinary assessor to the col-
 ' lege of the mines, and gave him the choice either
 ' of that office, or that of Professor in the Royal Aca-
 ' demy of Upsal. An universal knowledge in the
 ' Belles Lettres, and a *remarkable degree of learning*,
 ' had at that time made Swedborg's name known,
 ' both within and without the kingdom.

' Let us now follow him in the various occupa-
 ' tions he engaged in, and in works that took up
 ' much time. Before we are enabled to penetrate
 ' into the thoughts, and to discover the character of
 ' the persons with whom we are in company, we ge-
 ' nerally keep ourselves on an attentive and careful
 ' reserve: But in following Swedenborg this man-
 ' ner is needless, as you may find at once in him a
 ' *happy*

* He took the name of Swedenborg afterwards in 1719, when
 he was ennobled by Queen Ulrica.

happy assemblage of an excellent memory, a prompt conception, and a most clear judgment, united to a desire that was never cloyed, and the strongest inclination of an assiduous study after acquirements of the most certain kind in philosophy, in almost all kinds of mathematics, natural history, physics, chemistry, anatomy, and finally theology, not to enlarge on the Eastern and European languages, in which he was very well versed. Observe in him the force of habit, acting in harmony with the use of reason, and particularly in regard to the order which he imposed on his ideas. Respecting Swedenborg, represent to your minds, THE BEST HEART AND THE BEST CHARACTER, manifested by the rules which he prescribed for his thoughts and for his conduct, and which I have found marked and repeated in various parts of his manuscripts, where he had set them down for the regulation of his own practice. 1. To read often, and meditate frequently on the WORD OF GOD. 2. To be always resigned and content with the disposals of Providence. 3. Always to observe a propriety of behaviour, and to preserve the conscience clear and void of offence. 4. To obey that which is ordained; to be faithful in the discharge of the duties of employment; and to do every thing in our power to render ourselves as universally useful as possible. Such was Swedenborg's inward state of mind. THERE ARE NO BEINGS EXCEPT THOSE WHO ARE FRAUGHT WITH PREJUDICE WHO CAN THINK OR SAY TO THE CONTRARY. Let such therefore think on what I have said, and reflect maturely on what I have yet to say.

Mr. Swedenborg was not yet entered into his office of Assessor to the Royal College of Mines, because not willing to engage in the duties thereof, before he was fully instructed in the mineral-metallurgic science; and therefore he is not to be ranked amongst those, who are always striving to get

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into

into offices, of the nature and business of which they are altogether ignorant; and what is worse, will not comprehend, that out of nothing nothing can be expected.—He was neither ambitious of nor had solicited this office, although he was, before that period, well informed in certain sciences, by which he was capable of throwing much light on the art of managing mines.—It was also a matter of facility for him to acquire what knowledge he was still deficient in respecting it.—He was not a man who was content with knowing the theory of a thing, without joining the practical part; and therefore he undertook a second journey into foreign countries, to examine their mines, see the manner of working, and all that concerned them, particularly those of Saxony and Harts.

During his stay he acquired the particular notice and favour of the Duke Louis Rudolph, who defrayed all his expenses during his stay there, and at his departure, made him a present of a medal of his in gold, and one in silver.—He enriched himself with much useful knowledge in the course of this voyage, and with science relative to the new works he afterwards published, entitled,

1. *“Prodromus principiorum naturalium, sive novorum tentaminum, chemicam & physicam experimentalium geometrice explicandi.*

2. *“Nova observata & inventa circa ferrum & ignem præcipue naturam ignis elementarem, una cum nova camini inventione.*

3. *“Methodus nova inveniendi longitudinis locorum, terra marique, ope lunæ.*

4. *“Modus construendi receptacula navalia, vulgo en Swedifis, Dockbygnadder.*

5. *“Nova constructio aggeris aquatici.*

6. *“Modus explorandi virtutes navigiorum.*

All these tracts were printed at Amsterdam in the year 1721, and reprinted in 1727.

7. *“Miscellanea*

7. *Miscellanea observata circa res naturales, præsertim mineralia, ignem, et montium strata.*

Three parts of this work were printed at Leipzig, and a fourth at Hamburgh in 1722. Who is the man, if we except Linnæus, who has been able to draw such considerable advantages from a journey of one year and a half; for he returned in 1722 to his country and friends, *who received him with the greatest pleasure.*

Swedenborg did not remain idle the following years, for he so equally divided his time between the duties of his office, as Metallic Assessor to the Royal College, and his study, that he finished in 1733 his grand work intituled, *OPERA PHILOSOPHICA ET MINERALIA*, and had it printed under his own direction in 1734, part at Dresden, and part at Leipfick. This work is divided into three volumes folio, the title of the first is *Principia rerum naturalium, sive novorum tentaminum Phænomena mundi elementaris philosophica explicandi*: The second, *Regnum subterraneum sive minerale de ferro*; and the third, *Regnum subterraneum sive minerale de cupro et orichalis*; all of them written with great strength of judgment, and ornamented with plates to facilitate the comprehension of the text. The publication of this grand and important work was of itself sufficient to encrease the *advantageous opinions* that strangers had already conceived of our Swedenborg.

The academic consistory or assembly, and the society of sciences at Upsal, were sensible of his great abilities a considerable time before this; for to evince the sense they had of him, the consistory had it hinted to him, to solicit the place of professor of the sublime and abstracted mathematics, which Nils Celsius was before in possession of; and this, as the consistory said, for the advantage of youth, and ornament of the academy.

Swedenborg

Swedenborg expressed his thanks for their intention, but did not accept their honorable offer, *for reasons the most disinterested that could possibly be alledged.* The society of sciences at Upsal had enrolled him in the number of their members from the year 1729.

Strangers were not backward in their expressions of a sense of his merit. The academy of St. Peterburgh sent his diploma of association, on the 17th of December, 1734.—Christian Wolfe, and many other learned strangers, were forward to form a literary correspondence with Swedenborg, and consulted him on the most difficult things and subjects that could be treated of. Those who were appointed at Leipzig to the care of the edition of the *Acta Eruditorum*, and to adjoin to it an impartial analysis of the works of the learned, found in those of Swedenborg a rich harvest to ornament their collection with.

Our academy, from its first establishment, sought with assiduity to enroll in its list of members a man of Swedenborg's consequence, and who held so distinguished a rank amongst the learned of Europe. I have as yet mentioned only one part of Swedenborg's works, for he entered into another path, in which we shall now follow him.—This proves incontestibly how strongly the ardent desire, by which he was excited in the pursuit of knowledge, led him to the consideration of all objects; he appeared to fix with greatest pleasure his attention on those subjects, which, to be well acquainted with and laid open, required the most profound consideration. *None can accuse him of having only trimmed out the subjects he has handled, or contented himself with a superficial view of them, which is common enough with those who will apply themselves to all subjects, for he has made use of all the strength and penetration of his intellectual*

' telestual faculties in the examination of the deep-
 ' est foundation of objects, to discover the union of
 ' the links of the chain of the universe, by which
 ' the whole is conducted in a just and most regu-
 ' lar order from its first origin. He can in no wise
 ' be charged with having given into the foible of
 ' of some mathematicians, and many physicians,
 ' who, after having found, or at least supposed that
 ' they had discovered the light they sought, have
 ' endeavoured by all the means in their power to
 ' hide it from others and themselves, and, *if it had*
 ' *been practicable, would have extinguished the greatest*
 ' *light of others.*

' In proportion as Swedenborg, in his continual
 ' contemplations on the work of creation, acquir-
 ' ed knowledges, new ones were always presenting
 ' themselves respecting the Supreme Being, and he
 ' found new occasions to celebrate the author of nature.

' Since the year 1737, he made eight different
 ' voyages into foreign parts, particularly England
 ' and Holland: from that year also he began to vi-
 ' sit France and Italy. His principal object was that
 ' of printing his New Treatises, *evincing the fecun-*
 ' *dity of his genius, and which I cannot consider with-*
 ' *out the greatest astonishment.* Besides a great num-
 ' ber of Treatises, and amongst them his great
 ' work, which I have spoken of before, he was
 ' the author of the following Treatises:

1 ' *Prodromus philosophiæ ratiocinantis de Infinito,*
 ' *de causa creationis, et de mechanismo operationis a-*
 ' *nimæ et corporis,* printed at Dresden in 1733.

2 ' *Oeconomia regni animalis,* in two parts, the
 ' first printed at Amsterdam in the year 1740, and
 ' the second in 1741.

3 ' *Regnum Animale,* in three parts, the two
 ' first printed at the Hague in 1744, and the third
 ' in London in 1746.

4 ' *De cultu et Amore Dei.* London, 1745.

5 ' *Arcana*

5 ' *Arcana Cælestia*, in eight volumes quarto,
 ' which were published in different years from 1749
 ' to 1756.

6 ' *De ultimo Judicio, et Babylonia destructa*, Lon-
 ' don 1758.

7 ' *De Cælo et Inferno, ex auditis et visis*, Lon-
 ' 1758.

8 ' *De Equo Albo, de quo in Apocalypsi*, London
 ' 1758.

9 ' *De telluribus in mundo nostro solari*, London
 ' 1758.

10 ' *De nova Hierosolyma*, London 1758.

11 ' *Delitiæ Sapientiæ de amore conjugiali*, Am-
 ' sterdam 1758.

12 ' *Sapientia Angelica de divino amore et divi-
 ' na Sapientia* Amsterdam 1763.

13 ' *Doctrina Novæ Hierosolymæ de Domino*, Am-
 ' sterdam 1763.

14 ' *Doctrina vitæ pro nova Hierosolyma*, Amster-
 ' dam 1763.

15 ' *Continuatio de Ultimo judicio, et de mundo spi-
 ' rituali*, Amsterdam 1763.

16 ' *Sapientia angelica de Divina Providentia*,
 ' Amsterdam 1764.

17 ' *Apocalypsis Revelata*, Amsterdam 1766.

18 ' *Summario Expositio Doctrinæ Novæ Ecclesiæ*,
 ' Amsterdam 1769.

19 ' *De commercio Animæ et corporis*, Amsterdam
 ' 1769.

20 ' *Vera Christiana Religio, seu Universalis Theo-
 ' logia novæ Ecclesiæ*, Amsterdam 1771.*

' All these titles announce sublime things unto
 ' us; and although the subject of these works are
 ' different, they are all connected with proofs proper to
 ' the subjects treated of. These are founded on philo-
 ' sophical

* All the above Treatises are translated into English, except
 No. 2 and 3, and the three last volumes of No. 5.

‘ sophysical and physical anatomy, on explications of
 ‘ the sacred scriptures, and revelations which he de-
 ‘ clares were made known to him. ALL these works
 ‘ lead to the contemplation of THE SUPREME
 ‘ BEING, and of a future existence.’

• The needful application that the works men-
 ‘ tioned in the above list required, not allowing him
 ‘ to continue the necessary functions of his office as
 ‘ assessor, beyond the year 1747, he gave up his
 ‘ place, and obtained in the same year a gracious
 ‘ discharge from the king, who gave him at the
 ‘ same time the two requests we had inserted in his
 ‘ petition for dismissal; the first of which was, to
 ‘ retain a moiety of his appointment to the place of
 ‘ assessor during his life; and the second, that the
 ‘ above favor should be granted him without any de-
 ‘ rogation of title and rank. This permission of en-
 ‘ joying the benefits of a place after dismissal, is a
 ‘ mark of the greatest favor. I am aware that what
 ‘ Mr. Swedenborg wrote on spiritual things are
 ‘ subjects not proper for discussion in an academy
 ‘ of sciences; it is sufficient for us to do justice to the
 ‘ GOOD QUALITIES, TALENTS, and MERIT, OF THIS
 ‘ AUTHOR. He was of a lively turn, and agreeable in
 ‘ company. As a suitable recreation after his assiduous
 ‘ studies, he sought the agreeable advantages which
 ‘ the company and conversation of men of sense af-
 ‘ forded him, by whom he was always surrounded, and
 ‘ very much respected. He had the method either to
 ‘ remove or silence, by an agreeable yet sensible
 ‘ turn of the subject, an indiscreet and sometimes
 ‘ too bold curiosity which is often thrusting itself
 ‘ into serious matters. He was attentive, zealous,
 ‘ and faithful, in the discharge of the employs entrusted
 ‘ to his care. Whenever a vacancy of office suit-
 ‘ able to his own talents happened, he never presen-
 ‘ ted himself as a candidate to fill it; and if he was ad-
 ‘ vanced to honorable posts, it was not through his
 ‘ seeking

' seeking them, for he was always content in his station.
 ' When other callings did not permit him to discharge the functions of his office, he preferred requesting his dismissal, and was satisfied with retaining the title after having enjoyed the place thirty-one years. *He was a worthy member of this Royal academy*: before he became such, he had worked on subjects which are not pretended to by this academy, and enriched his memoirs with a method of making incrustations in marble for tables and other ornaments. He assisted as a member of the house of nobles during several diets, and *his behaviour was such that none could reprehend him with any misconduct*. THERE WAS NO CRAFT OR DISSIMULATION TO BE FOUND IN HIM. He was honored with the favor and particular kindness of the kings who reigned during his time. WISDOM, ERUDITION and VIRTUE, procure themselves this advantage under an enlightened government.

' Always happy in himself, Swedenborg in all circumstances *possessed his soul in peace*, and led a life happy in the supreme degree, even unto the moment that nature demanded her due. He was attacked with an apoplexy in London on the 24th of December last (1772) and died in the most serene manner on the 29th of March following, being 85 years of age, *rich in the honorable testimonies of remembrance which he left behind him*, satisfied with the kind of life this world afforded, and the change of state he was about to enter upon.

Such are the *selected particulars* from the eulogy of the Swedish orator, respecting the life and writings of Mr. Swedenborg, which whilst they prove him to have taken the lead amongst the philosophers of the age in which he lived, demonstrate further, what was infinitely more to his credit, that *his life was unimpeachable*, and that he did not excel others

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more by the vigour of his genius, the extent of his learning, and the variety and importance of his publications, than by *his strict attention to evangelical principles, and to all the duties necessary to form the man and the christian*: that from his youth he had been initiated into *practical piety, by an early veneration and regular perusal of the word of God*, attended with a *most sincere purpose to keep a conscience void of offence*, in agreement with the precepts of the eternal truth; that he was accordingly patronised by his king, admitted to the societies of the learned, both in his own and foreign countries, beloved by his friends, censured only by those who could not comprehend, or could not endure his virtues, and respected by the wise and good of every nation who had the happiness of his acquaintance.

And what now must the world think of the Abbé Barruel's assertion that the *WHOLE LIFE and writings of Swedenborg depose against him*? Could the Abbé be supposed to have a more intimate knowledge of the *life and writings* of Swedenborg than Mr. Sandel had? Did he possess better sources of information; or did Swedenborg conceal his true character from every one else, even from his own friends and countrymen, and only unvail himself, to the Abbé Barruel? Surely the most warm admirer of the Abbé, if not greatly prejudiced indeed, must be astonished even at his assurance, and at a loss which to wonder at most, his presumption in attempting to impose on the public an assertion so groundless, or his weakness and folly in uttering a calumny so easy to be repelled.

To the above testimony of Mr. Sandel in favor of the *life and writings*, of Swedenborg, it might perhaps be needless to add any further proof that they do not *depose against him*, but the following passage from the Rev. Mr. Hartley's letter to the translator of the *True Christian Religion*, is too much

to the present purpose to be omitted, in the way of confirmation; it is in these words: ‘ It may reasonably be supposed that I have weighed the character of our illustrious author (Swedenborg) in the scale of my best judgment, from the personal knowledge I had of him, from the best information I could procure concerning him, and from a diligent perusal of his writings, and according thereto I have found him to be *the sound divine, the good man, the deep philosopher, the universal scholar, and the polite gentleman*; and I further believe, that he had a high degree of illumination from the spirit of God, was commissioned by him as an extraordinary messenger to the world, and had communication with angels, and the spiritual world, beyond any since the time of the apostles; and as such I offer his character to the public, *solemnly declaring that to the best of my knowledge, I am not herein led by any partiality, or private views; whatever, being much dead to every worldly interest*. I pretend to no authority over the mind of the reader, and if I have erred in any thing here delivered, I trust that it is in the innocency of error, and it shall be retracted on conviction.”* To this may be added, what C. Springer, Esq. testifies to the same effect in his letter to the Abbé Pernetti, in these words, ‘ His [Swedenborg’s] father Jesper Swedborg was bishop of Skara, and a man of great learning; but this Emanuel Swedenborg was *gifted of God with greater endowments*. His KNOWLEDGE AND SINCERITY WERE BOTH VERY REMARKABLE. *He was constant in friendship, extremely sober in his diet, and plain in his cloathing, and disregarded places of honour.*’ Also the testimony

* See Mr. Hartley’s letter, 17 page, prefixed to the English translation of the *True Christian Religion*.

mony of Dr. Gregory, in these words, ' It must be
 ' confessed that *the practical morals recommended by*
 ' *Baron Swedenborg* are of *the purest kind*, with which,
 ' from the best authorities we have reason to believe,
 ' HIS LIFE PERFECTLY CORRESPONDED.' *

After the above clear and convincing evidences respecting the character of Swedenborg, it is no wonder that we look in vain for any appeal to facts in the Abbé Barruel's works, in support of his abominable charge of imposture in regard to the life of our author. Nevertheless, the Abbé makes a shew of something of this sort respecting the writings, in which, not content with degrading Swedenborg into a *madman*, a *visionary*, and an *impostor*, he is wild enough to attempt to prove him also the *illuminating lawgiver*, the *sophister of impiety*, in other words, the *atheist*, the *materialist*, and the *declared foe to all religion and all government*.

It yet remains therefore, to vindicate the labours of piety, erudition and virtue, from the load of ignominy which the pen of slander, with a boldness of SOPHISTRY and misconstruction, we will venture to say unprecedented in the annals of literature, would vainly attempt to heap upon them; —and to prove to demonstration, that the *above charges also are* TOTALLY UNFOUNDED, and that Swedenborg was the VERY REVERSE, and has taught the VERY REVERSE, of what the learned Abbé is pleased to impute to him.

[To be Continued.]

* See Dr. Gregory's Church History, Vol. II. page 545.

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